

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

Received up to 20th November 1895.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.				1895.	1895.	
Monthly.						
1	Tahzib-ul-Akhlaq	Aligarh	Muhammad Mumtáz ud-din.	For Rabi-us-Sání ...	19th November ...	360 copies.
2	Vaishya Hitkari...	Meerut	Mohan Lal Agrawal	„ November ...	16th „ ...	600 „
Bi-monthly.						
3	Faryád-i-Hind	Allahabad	Lálá Bajrangbali Prasad.	15th November ...	19th November
4	Ved Prakash	Bura (Cawnpore)	Babu Krishna Lal	16th „ ...	18th „ ...	250 copies.
Tri-monthly.						
5	Dabir-i-Hind	Agra	Muhammad Amin-ud-din.	1st & 10th Novem-ber.	19th November ...	275 copies.
6	Mufid-i-Km	Do.	Munshi Muhammad Qádir Ali Khán.	10th November ...	„ „ ...	75 „
7	Náair-i-Hind	Do.	Munshi Saiyad Muhammad Ali.	„ „ ...	15th „ ...	40 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(continued).						
<i>Weekly.</i>						
				1895.	1895.	
8	Agra Akhbār ...	Agra ...	Khawājā Tajammul Husain.	14th November ...	18th November ...	50 copies.
9	Akbār-i-Klam ...	Meerut ...	Hakīm Muhammad Muqarrab Husain Khān.	12th " ...	16th " ...	150 "
10	Akbār-i-Islām ...	Agra ...	Maulvi Wāris Ali ...	15th " ...	" " ...	200 "
11	Alwaqt ...	Gorakhpur ...	Muhammad Sa'īd ...	13th " ...	17th " ...	800 "
12	Anīs-i-Hind ...	Meerut ...	Munshi Kishun Sarup Varma.	" " ...	14th " ...	250 "
13	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal ...	16th " ...	19th " ...	300 "
14	Āzād ...	Do. ...	Munshi Muhammad Sajjād Husain.	15th " ...	16th " ...	250 "
15	Cawnpore Gazette ...	Cawnpore ...	Babu Harnām Singh	" " ...	18th " ...	600 "
16	Colonel ...	Moradabad ...	Pandit Banwāri Lal Misra.	16th " ...	" " ...	700 "
17	Dabdaba-i-Qaisari ...	Bareilly ...	Munshi Thākur Prasād.	" " ...	20th " ...	400 "
18	Dabdaba-i-Sikandari ...	Rāmpur ...	Muhammad Husain Khān.	18th " ...	" " ...	370 "
19	Fitnah ...	Gorakhpur ...	Hāfiz Nizām Ahmad	16th " ...	" " ...	350 "
20	Hamdard ...	Meerut ...	Munshi Muhammad Barkat Sher Khān.	17th " ...	" "
21	Hindustāni ...	Lucknow ...	Munshi Gangā Prasād Varma.	13th " ...	15th " ...	300 copies.
22	Kārnāmah ...	Do. ...	Maulvi Muhammad Yāqūb.	17th " ...	20th " ...	275 "
23	Liberal ...	Azamgarh ...	Munshi Qudrat Ali Khān.	16th " ...	18th "
24	Matla-i-Nār ...	Cawnpore ...	Munshi Bihari Lal ...	" " ...	19th " ...	50 copies.
25	Mehr-i-Nimroz ...	Bijnor ...	Hāfiz Muhammad Karīm-ullah.	14th " ...	17th " ...	400 "
26	Naiyar-i-Āzam ...	Moradabad ...	S. Ibn Ali ...	26th October & 5th & 12th November.	" " ...	180 "
27	Najm-ul-Hind ...	Sahāranpur ...	Pandit Avatār Kishun	16th November ...	" " ...	475 "
28	Nasīm-i-Agra ...	Agra ...	Babu Jamnā Dās Biswās.	15th " ...	16th " ...	450 "
29	Nasīm-i-Hind ...	Fatehpur ...	Muhammad Nawāz Khān.	8th " ...	17th " ...	70 "
30	Nizām-ul-Mulk ...	Moradabad ...	Qāzi Muhammad Fahīm-ud-din.	16th " ...	18th " ...	230 "
31	Nār-ul-Anwār ...	Cawnpore ...	Hāfiz Muhammad Abdul Hamīd Khān.	" " ...	17th " ...	250 "
32	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjād Husain.	14th " ...	16th " ...	300 "
33	Police News ...	Meerut ...	Hakīm Muhammad Muqarrab Husain Khān.	16th " ...	19th " ...	600 "
34	Ras-ul-Akbār ...	Benares ...	Saiyad Ghulām Husain.	18th " ...	20th " ...	400 "
35	Rahbar ...	Moradabad ...	Pandit Pratāp Kishun	8th & 16th November.	19th " ...	360 "
36	Ris̄-ul-Akbār ...	Gorakhpur ...	Hāfiz Nizām Ahmad	16th November ...	20th " ...	350 "
37	Rohilkhand Gazette ...	Bareilly ...	Munshi Muhammad Abdul Aziz.	" " ...	17th "
38	Sitāra-i-Hind ...	Moradabad ...	Pandit Banwāri Lal Misra.	12th " ...	14th " ...	125 copies.
39	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairāj Singh	13th " ...	20th " ...	304 "
40	Tūtī-i-Hind ...	Meerut ...	Saiyad Muhammad Sajjād Husain.	12th " ...	16th " ...	200 "
41	Zamānah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khān.	14th " ...	19th " ...	200 "
<i>Daily.</i>						
42	Oudh Akhbār ...	Lucknow ...	Munshi Shiva Prasād.	14th to 20th November.	14th to 20th November.	521 copies.
URDU-ENGLISH.						
<i>Monthly.</i>						
43	Muhammadian Anglo-Oriental College Magazine.	Aligarh ...	Munshi Niyaz Muhammad Khān.	For November ...	16th November ...	100 copies.
<i>Bi-weekly.</i>						
44	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtāz-ud-din.	12th & 15th November.	14th & 16th November.	460 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI.			1895.	1895.	
	<i>Monthly.</i>					
45	Chaturvedi Patrikâ ...	Agra ...	Pandit Lokmani Das Misra.	For November ...	16th November
46	Kayasth Conference Prakâsh ...	Cawnpore ...	Rai Devi Prasâd, B.A., B.L.	" " ...	17th " ...	500 copies.
47	Maheshwari ...	Hapur (Meerut) ...	Bâbû Harsaran Dâs	" " ...	14th " ...	450 "
48	Saâdhyopkârak ...	Agra ...	Pandit Shankar Lâl	" " ...	16th " ...	250 "
	<i>Bi-monthly.</i>					
49	Kumaun Samâchâr Patrika... ..	Almora ...	Lâlâ Debi Dâs ...	15th November ...	20th November
50	Sajjan Vinod	Agra ...	Pandit Shri Krishna Lâl.	20th " ...	" " ...	250 copies.
	<i>Weekly.</i>					
51	Almora Akhbâr	Almora ...	Munshi Sadanand Sanwâl.	16th November ...	18th November ...	108 copies.
52	Bhârât Bhûshan	Benares ...	J. P. Nigam ...	15th " ...	17th "
53	Nâgri Nîrad	Mirzapur ...	Pandit Kâshi Prasâd Shukla.	14th " ...	19th " ...	300 copies.
	<i>Daily.</i>					
54	Hindustân	Kâlâkankar (Partâbgarh).	Pandit Devi Dayâl Shukla.	18th to 19th November.	14th to 20th November.	470 "
	HINDI-URDU.					
	<i>Weekly</i>					
55	Kâshi Patrikâ	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	15th November ...	18th November ...	500 copies.

I.—POLITICAL AND FOREIGN.

Azad.
15th November 1895.

1. The *Azad* (Lucknow), of the 15th November, publishes a communication from a correspondent at Gwalior, who says that the Pilgrim Ships Bill has been passed into law, but that it will not come into force until His Excellency the Viceroy orders it to be enforced. Strange ideas pre-

Musalmáns in Gwalior and the strained relations between England and Turkey.

vail among the mass of the Muhammadan population in Gwalior on the subject. Some Musalmáns think that the Act will be enforced on the approach of the next Mecca pilgrimage season; while others go the length of surmising that, when hostilities break out between England and Turkey, the Act will be enforced with a view to prevent the Indian Musalmáns from joining the Turks. Bravo! Bravo! How the Indian Musalmáns could aid the Turks it is difficult to understand. The former do not possess "the sinews of war," have lost all courage and bravery for which they were once so distinguished, and do not know even how to wield a sword or fire a gun. Again, the impending war between England and Turkey is not a religious war, and therefore the Musalmáns of other countries are not bound to throw in their lot with the Sultan. Mr. Gladstone had, no doubt, in his speech given the quarrel a religious colouring, naturally exciting intense enthusiasm in the whole Muhammadan world, which soon brought him to his senses. The Grand Old Man of England ought to know that the declaration of a religious war (by England) against the Turks would be a signal for the Moslems scattered all over the earth to flock under the Crescent. No less than thirty-three per cent of the teeming millions of India are followers of Islam. A religious war would lead to hostilities in all parts of Europe, Asia and Africa. All India would be in a state of conflagration, especially as the Afghans would make themselves a thorn in the side of the Government of India. Under these circumstances England is not likely to declare a religious war against Turkey, nor has the enforcement of the Pilgrim Ships Act been deferred pending the declaration. However, if there are any Musalmáns who still adhere to the views above referred to, they had better leave India before the Act comes into operation and settle in Turkey, as has been done by a large number of their co-religionists who lived in Russian territory. The best thing the Indian Musalmáns could do would be to advise the British Government to follow the example of France and Russia and refrain from adopting any coercive measures against Turkey, especially as the Armenians themselves have been found to be the aggressors in the disturbances that have occurred.

Azad.
15th November 1895.

2. The same paper, in commenting upon Lord Salisbury's speech at the Lord Mayor's banquet at the Guildhall, so far as it related to Turkey, observes that His Lordship said that he was doubtful if the Sultan would execute the necessary reforms in Armenia and threatened that the failure of

Lord Salisbury's speech at the Guildhall and Turkey.

His Majesty to do so must lead the Turkish Government to its doom. Let His Lordship say what he likes, but if the matter be viewed dispassionately, Turkey has done nothing in connection with the unfortunate Armenian imbroglio to which exception might rightly be taken. The Sultan appointed a Commission of Inquiry and accepted, most reluctantly of course, the reform scheme proposed by the European Powers, though the scheme is so highly prejudicial to his prestige, simply with a view to settle the difficulty at all costs. But the Armenians far from being thankful for the concessions he has made, are getting more unruly and turbulent. The Sublime Porte is not responsible for the impediments which the Armenians are thus placing in the way of the introduction of the necessary reforms. It would appear that Lord Salisbury protested against the proposal regarding the substitution of Christian for Musalmán officers in Armenia in order to convince Her Majesty's Indian Musalmán subjects of the impartiality of the British Government. This is really very reassuring. Lord Salisbury's Government is sure to save Turkey from harm as far as possible and has been forced to assume its present unfriendly attitude towards her in deference to the public opinion in England. If the Liberals were in power at present, Mr. Gladstone's unfortunate utterances would have done a great deal of mischief.

3. The *Oudh Punch* (Lucknow), of the 14th November, publishes a cartoon in which a lady, marked "England," is represented as bending over and consoling a maiden, marked "Armenia," who wears a look of great pain and affliction.

OUDE PUNCH.
14th November 1895.

The letter-press is :—

The consoling only causes tears to flow more profusely.

4. The *Zamānah* (Cawnpore), of the 14th November, in commenting upon the murder of Lieutenant-Colonel Muhammad Akram Khan, British Agent at Kabul, observes that the immediate despatch of the murderer, who was a servant of the British Agency itself, gives rise to all sorts of suspicion. Had the offender being secured first, and the reason for his misdeed ascertained from him, and then cut to pieces, there would have been no ground for suspicion. As it is, God knows what facts have been concealed by the instantaneous slaughter of the offender. The affair casts a serious suspicion on the Amir of Kabul. The writer, however, strongly hopes that His Highness keeps his faith to the British Government unsullied in the matter.

ZAMĀNAH.
14th November 1895.

Suspected hand of the Amir Abdur Rahman in the murder of the British Agent at Kabul.

5. The *Azād* (Lucknow), of the 15th November, says that two native principalities appear to be in the bad books of the Government of India at present. The Mahārāja Holkar of Indore has always been noted for ill-temper and accustomed to commit assaults. He is frequently guilty of such acts as are most disagreeable to Europeans. Formerly he used to pay frequent and prolonged visits to Europe simply with a view to avoid giving offence to the European officers in this country by his conduct. But objection being taken to his long absences from his State, His Highness was obliged to discontinue his visits to Europe. There has, however, been no improvement in his conduct and the Paramount Power has felt constrained to make an open expression of its displeasure to him. The exclusion of Indore from Lord Elgin's Central India tour programme was intended to be an indication of His Lordship's dissatisfaction; and in his Bhopal speech the Viceroy openly declared: "I hope that in the circumstances of the present day we shall never see our friend Colonel Barr forced to quit Indore, but if he was I have no doubt that, as a former Resident found, he also would find ready assistance from the ruler of Bhopal." This sentence is a very significant one and shows that not only has the Mahārāja Holkar incurred the displeasure of the Supreme Government, but that the latter has already decided how to deal with the former if it is obliged to interfere. Hyderabad is the other State which has given cause for dissatisfaction to the Viceroy. It is more the grandees of the State than the Chief himself who are to blame. On the occasion of the visit of the Prime Minister of Hyderabad to Simla, only he was invited to the State dinner by Lord Elgin, none of the other Hyderabad high functionaries who had accompanied the Prime Minister to Simla being considered worthy of the honour. Again, His Lordship declined the invitations to feasts received from Sir Asman Jah and Khurshid Jah on the occasion of his present visit to Hyderabad, as there was a dispute between them as to whose invitation should first be accepted! The Viceroy is fully alive to the fearful amount of intriguing going on at the Nizam's capital and cannot long tolerate it.

AZĀD.
15th November 1895.

Alleged dissatisfaction of the Viceroy with the Indore and Hyderabad States.

6. The *Colonel* (Moradabad), of the 16th November, publishes a cartoon in which two horses, with a human bearded head attached to the neck of each and marked "The Lucknow ponies," are represented as busy grazing a field marked "The Bhopal meadow."

COLONEL.
16th November 1895.

Lucknowites in Bhopal.

7. The *Tūtī-i-Hind* (Meerut), of the 12th November, in an article, headed "Fear of Russian advance," observes that in discussing this problem, (English) people do not at all take into consideration the relations existing between the native Chiefs and the Indian subjects on one side and the British Government on the other. If the Chiefs and the people are thoroughly satisfied with Government, and there exists no disaffection or discontent among them, England

TŪTĪ-I HIND.
12th November 1895.

British Government and the Indian Chiefs and people.

need not entertain the least apprehension from a Russian invasion of India. But, on the contrary, if the British authorities have estranged the affections of the Indians, Russia can, through her spies, easily stir up the animosity of some of the disaffected people against Government, and may then, counting upon their help and support, attempt an invasion of India. Whether she would be successful or not in her attempt is another question. But this much may be taken as certain, that the British Government with a foreign invasion on one side and internal discontent on the other would have a bad time of it. Do Englishmen consider such a contingency possible? If so, why do they not consider it in all its bearings when discussing the possibility of a Russian advance towards India? The writer then quotes the opinions of Sir John Shore, Lord Macaulay, Mr. Bright, Sir George Wingate, Lord Lawrence, Lord Salisbury, Sir William Hunter, Lord Randolph Churchill and Sir Auckland Colvin to the effect that the system of British administration in India was bound to land that country in utter impoverishment and misery; and leaves his readers to draw their own inferences as to the existing good or bad relations between the Indian people and Government.

ZAMÁNAH.
14th November 1895.

8. The *Zamánah* (Cawnpore), of the 14th November, observes that it is not at all a fact that the Musalmáns too have now taken to agitate to secure their rights from Government as Hindu writers assert. The representations which the Musalmáns have made on the Pilgrim Ships Bill and on the Armenian question cannot be dubbed an agitation as that set up by the Hindus in their "Congress." Musalmáns have never had, nor will they ever have, any need for agitation. It is the helpless and cowardly peoples that have recourse to agitation to obtain their rights; but Musalmáns are no such people. Hindus never conquered a strong, brave and civilized nation. When they left their original home (in Central Asia) for India, they had simply to drive the savage aboriginal tribes (into the mountains) and settle down in their homes. On the other hand, Musalmáns coming out of their homes (in Arabia) had to encounter all sorts of brave and civilized peoples residing on the earth at the time, and beating them all by their sinews and arms, established their dominion over them. The Musalmáns are decidedly a brave people, and it is a libel to represent them as seeking the aid of agitation to secure their rights: "We do obtain and will continue to obtain, our rights just when and as we desire them." Let the Musalmáns, therefore, follow in the wake of their forefathers, leaving the practice of agitation to the Hindus. Let them stick fast to their religion, and they will continue to make progress and advance in all manner of ways.

Charge of agitation against the Indian Musalmáns repudiated.

II.—GENERAL ADMINISTRATION.

HINDUSTÁNI.
13th November 1895.

9. The *Hindustáni* (Lucknow), of the 13th November, congratulating Sir Antony Patrick MacDonnell, K.C.S.I., on his appointment to the Lieutenant-Governorship of the North-Western Provinces and Oudh, offers him a most hearty welcome to the United Provinces on behalf of the entire community. For seven years these Provinces were ruled by such Lieutenant-Governors in whose Governments the people had no confidence whatever. And hence the advent of Sir Antony, who by his love of justice, goodness of heart, high-mindedness and strict impartiality has earned a name in other provinces, offers a good occasion for a general rejoicing among the people. Besides, His Honor is altogether new to these Provinces, having never held any post here; so that he cannot have many friends or relatives in the local Civil Service, and will consequently, it is trusted, be able to pass just decision in all disputes between the executive and the people. It must, however, be added, in passing, that the Hon'ble Mr. Alan Cadell, during his temporary appointment to the Lieutenant-Governorship of the United Provinces, had, by his impartiality, moderation and judiciousness, endeavoured to restore the lost confidence of the people in the Government. He, no doubt, introduced no new measure or reform that might require mention here; but he tried to have justice done to the people in every matter, to take care that they were not oppressed, and he did not in any case wound the feelings of any section of the community by

Sir A. P. MacDonnell, the new Lieutenant-Governor of the North-Western Provinces and Oudh, and the enumeration of certain matters requiring his special attention.

his harsh words (speeches) or writings (resolutions). Sir Auckland Colvin openly waged war against the Indian National Congress, and displayed bitter enmity towards educated Hindus and the entire body of all those men who thought they could best express their wants and grievances through that institution. But all that he did was directed against a small section of the Hindus, and that too under political considerations. His successor, Sir Charles Crosthwaite, was, on the other hand, such a hot-tempered ruler that he left nothing undone to cause extreme pain and trouble to a very large community (Hindus) as a body. The people had grown sick of him when he was taken ill and went home on leave. And it is decidedly "our" thought that it was sheer Providence that rid these Provinces of him for good, and snatching such a liberal-minded and popular ruler, as Sir Antony MacDonnell, from Bengal, has given him to rule here. Sir Antony made his name when he was the Chief Commissioner of the Central Provinces; and when he was subsequently appointed to officiate as the Lieutenant-Governor of Bengal for six months, he won the hearts of the people there and became so popular with them that they heartily wished him to become their permanent Lieutenant-Governor. It is hoped that His Honor, who could gain the good will of the people of Bengal, who are not generally given to flatter a ruler, will easily make himself extremely popular in the United Provinces during his five years' régime, and make the people, whose aspirations are limited, forget their past troubles and miseries. Ever since Sir Charles Crosthwaite issued a circular requiring native Magistrates to inflict severer punishments in criminal cases, the administration of justice has become a farce. It is not only Mr. Cobb at Benares who says in court that his magisterial proceedings require no conformity with the law, but there are numbers of Magistrates in the United Provinces who do not hesitate to disregard all law and rule in their criminal proceedings. Could a Magistrate in England have acted with impunity in the same high-handed and illegal manner as Mr. Cobb has done in the Benares (sepoy-police) riot case? If anything of the sort were attempted in England, it would cause a very great public indignation and uproar. In these Provinces Magistrates have been made to understand that their promotion entirely depends on the greater number of convictions they make in criminal cases sent up by the police for trial. As regards the character of the police, it is useless to make any complaint against them, they being as skilful in taking bribes, cooking up cases, &c., as their *confrères* in other provinces. The state of public education in these Provinces can bear no comparison with that in other provinces. Plans are devised every day to check high education, tuition fees being increased in the colleges and scholarships reduced. Obstacles are also placed in the way of primary education. The present system of election, by which gentlemen are appointed members of the Local Legislative Council, is open to objections, there being special need for reconsidering the qualifications of a would-be member. Resettlement of land has been going on in Oudh: a heavy assessment of revenue has been made in most cases, and demands His Honor's special attention. The Municipal Boards at Benares, Agra, Allahabad, Lucknow, &c., have incurred heavy expenses in the construction of water works, so that if drainage is also wanted by some of them, they will look to his Government for monetary help. A disagreement now and then arises between the people and a municipal board. Such a disagreement has at present arisen at Lucknow, and it is hoped His Honor will hold the balance evenly in the matter. So these are some of the matters which will soon engage Sir Antony's attention. Let His Honor's decision in any matter be what it may, but if he shows anxiety to learn and appreciate the real voice and sentiments of the public, not as conveyed through the executive authorities, he is sure to enjoy the confidence and good will of the people.

10. The *Oudh Akhbār* (Lucknow), of the 19th November, observes that the Government of India and the Secretary of State are entitled to the gratitude of the inhabitants of the United Provinces for sending an able and experienced statesman like Sir A. P. MacDonnell to rule over

Sir A. P. MacDonnell.

them. His Honor is an excellent English scholar and is well known for his acute intellect and keen judgment. Having occupied a seat in the Viceroy's Executive Council, he is fully alive to the aims and wishes of the Supreme Government and accustomed to take a broad and liberal view of all important administrative and political questions. He was a very powerful district officer and put down crime and

OUDE AKHBAR
19th November 1895.

bribery with a strong hand in every district to which he was posted. When the police failed to detect offenders on any occasions, he himself visited the scenes of crimes in disguise and found out the culprits. In short, he knows fully the ins and outs of Indian administration and is a man of great learning, intelligence and shrewdness. The United Provinces are sure to make mental, moral and material progress under Sir A. P. MacDonnell's rule. The inhabitants of these provinces, especially Oudh, are much poorer than those of other provinces and in distress from want of employment. It is to be hoped His Honor will make a point of encouraging trades and industries for providing employment for the needy. The corrupt officials and the criminal classes had better mend their ways.

HINDUSTÁN.
13th November 1895.

11. The *Hindustán* (Kálákankar), of the 13th November, states that Sir A. P. MacDonnell was able to win golden opinions in Bengal during the short period he officiated as the Lieutenant-Governor of that advanced province owing to his justice and impartiality. The United Provinces are very lucky in getting such a ruler. Referring to His Honor's reply to the address of the Oudh Talukdárs, the *Hindustán* observes that His Honor appears to be a true friend to the Oudh Talukdárs and is anxious to conscientiously perform the responsible duties which Her Majesty has entrusted to him. The Talukdárs and all other classes of men may justly expect good from his administration and it may be hoped that he will acquire popularity both among the public and the Government servants.

HINDUSTÁN.
13th November 1895.

12. The *Hindustáni* (Lucknow), of the 13th November, says that at Poona Lord Elgin continued to wear an unruffled, cheerful countenance while he enjoyed a good dinner, witnessed the display of fire-works and the *nautch* (native dance) and heard good (flattering) speeches, but that when he received the address of welcome from the local *Sarva Janik Sabha*, he, like Lord Dufferin, knitted his eyebrows, showing his dissatisfaction. If the Sabha had confined itself to local matters in its address, and not raised such broad general questions as the increasing poverty of India, the ruinous enhancements of land revenue at every periodical resettlement, &c., His Excellency would have been right glad indeed. He said he had neither time nor opportunity there to controvert the Sabha's complaint of heavy land revenue, otherwise he could adduce facts showing that the land tax taken at present from the people was much lighter than that realized in former times. The *Hindustáni* does not wish to argue this point with His Excellency, but would respectfully submit that the land tax now paid to Government is far greater than what the previous Governments received. The Sabha also referred to the increased powers which the police received in the new Police Act regarding religious disturbances between the Hindus and Musalmáns; but Lord Elgin replied that so long as the Hindu-Musalmán riots continued to occur the police were to wield the additional powers to preserve the peace between them. In conclusion, His Excellency expressed a hope that during the three remaining years of his term of office he would introduce some salutary reforms which would serve to keep up his memory as a benefactor to the country. But should his contemplated measures be of the same type as have seen light during the last two years, His Excellency would, the writer is afraid, be remembered rather as one who had done things which had caused much injury to the country.

NAIYAR-I-ÁZAM,
5th November 1895.

13. The *Naiyar-i-Ázam* (Moradabad), of the 5th November, received on the 17th idem, states that the winter tours of the district officers are very useful, inasmuch as the officers are thereby afforded opportunities for acquiring some knowledge of the people and the country, inspecting the tahsils, schools, dispensaries, &c., and recruiting their health by shooting. But these advantages are more than counterbalanced by the disadvantages which accrue from the tours as at present conducted. First, the litigants, whose cases are pending before an officer on tour, are exposed to great difficulty and inconvenience in obtaining lodgings and provisions when the officer is encamped near small villages. Secondly, they have to pay high fees to the mukhtárs who accompany his camp. Thirdly, they do not generally receive timely and correct information as to the dates and places at which their cases are to be taken up. The want of such

information considerably adds to their difficulties, sometimes preventing them from appearing before court on the fixed dates and rendering them liable to punishment for default. Last, but not least, is the oppression which traders, artisans and other persons have to endure on the occasion of an officer's tour. Wood, straw and other such things supplied to a camp are seldom paid for. The shop-keepers who supply the articles of food receive very inadequate prices; and tailors, shoe-makers and other such artisans are pressed into service, being under-paid or not paid at all. At Moradabad some men opened stalls for the sale of wood; but whenever an officer was out on tour or a body of troops passed through the district, they were required to supply wood to the camps at considerable distances from their stalls to their great expense and trouble. They were consequently obliged to close their shops. It is true that the officers themselves do not practise any oppression or extortion, but all the same it is to be found prevailing to a large extent. It would be well if the district officers visited only the chief towns in their districts and they and their attendants locally bought all the things they required like private persons without the intervention of the police or tahsíl chaprásis. Indeed if the shop-keepers received full prices for their articles at the camps of officers, they would gladly provide all supplies.

14. The *Nágri Nirád* (Mirzapur), of the 14th November, states that it is well known with what object the income tax was originally introduced and how the revenue derived therefrom has systematically been devoted to purposes other than those for which it was intended. But who can

NÁGRI NIRÁD.
14th November 1895.

Working of the income tax.

check this misappropriation? The limit of minimum taxable income, being only Rs. 500 a year, is really too low, as has repeatedly been pointed out by the National Congress and other leaders of public opinion, and even admitted by all fair-minded and sympathetic Government officers, but the limit has not yet been raised. What is still worse is that the Income Tax Act is worked with undue severity. Indeed the Act has become a great engine of oppression in the hands of subordinate officials and a source of untold miseries to the people. If a trader wears decent dress or lives in a neat house, he is assessed at Rs. 40 a year for income tax, though his income may be below the minimum taxable amount. Assessments once made are seldom reduced by the higher authorities, and the time and money spent by the assessee in filing objections are simply thrown away. An assessee, even if he finds it difficult to keep his body and soul together, must pay the tax in the best way he can, if he does not like his little property to be distrained and sold.

15. The *Najm-ul-Hind* (Saháranpur), of the 16th November, contends that Deputy Collectors have as good claim to promotion to District and Sessions Judgeships as the Sub-Judges, and that it is strange that while even military officers transferred to the Civil Service are appointed District

NAJM-UL-HIND.
16th November 1895.

Advocacy of Deputy Collectors' claims to promotion to District and Sessions Judgeships.

and Sessions Judges, Deputy Collectors have been pronounced unfit for the same by the High Court. The Government ought certainly to reconsider the question. The check thus given to their promotion will prove very discouraging to Deputy Collectors, and it is feared that educated, respectable men will no longer seek admission into the revenue line.

16. A correspondent of the *Akhbár-i-Álam* (Meerut), of the 12th November, observes that Judges and Magistrates are much hampered in dispensing justice by false evidence. There is hardly any criminal case in which the evidence adduced is not largely false. Even in perfectly

AKHBÁR-I-ÁLAM.
12th November 1895.

Suggestion to provide waiting rooms, &c., for witnesses at every court.

true cases some portion or other of the evidence is invariably fabricated, and the result is that the accused has to be ultimately acquitted on the score of that blemish. A learned Judge of the Madras High Court has enunciated in several of his judgments the principle that what is false in part is false in whole. But were this principle to be universally acted upon in this country it would hardly be possible to convict the accused in any case. Most of the witnesses examined by the courts in India are uneducated, ignorant men. They do not understand that the best ornament of truth is its entire freedom from embellishment. They think it necessary to add something of their own in their evidence so as to strengthen the facts they state. They generally do it in perfectly good faith, but the result is disastrous

to the administration of justice. The fact is that respectable and educated men try to avoid appearing as witnesses in courts as much as they possibly can, and hence the ignorant are constantly indented upon for giving evidence. The respectable men are however perfectly justified in avoiding to bear witness. They are subjected to great discomforts and indignities when they attend a court to give evidence. There is, firstly, no accommodation whatever provided for them at courts where they can wait until they are called for giving evidence, and the result is that gentlemen who are used to *pankhas* and *khas tatties* have to keep waiting under trees where they find constant gusts of hot winds and dust blowing on them during the scorching days of May and June. Secondly, when the court peon comes out to call a witness he in his most rude voice calls the latter by his bare name in a most annoying and degrading tone. Thirdly, when a witness answers the call of the peon the latter with breathless haste takes him before the court, which, without allowing him any time to collect his senses after his long exposure to the hot sun and wind, begins to take down his evidence at once. The uneasy witness naturally tries his best to get rid of his examination as speedily as possible, quite regardless of consequences to the accused. But the conclusion of his evidence brings him no complete relief yet. There are other witnesses still to be examined, and he must take his stand in the court room, leaning against a wall in the best way he can, till they have all been examined, unless the court be that of the Sessions Judge, where alone the examined witnesses are allowed a seat. From this it is clear that unless steps are taken to remove the discomforts, &c., to which witnesses are subjected at courts it will be quite impossible for courts to secure reliable and respectable men to give evidence. The witnesses should be paid suitable diet, and provided with waiting rooms duly fitted at every court.

HAMDARD.
17th November 1895.

17. The Bilhaur correspondent of the *Hamdard* (Meerut), of the 17th November, observes that if police officers and constables made it a point to go the round of the villages in their jurisdiction every now and then and keep a separate register to record every noticeable matter that came to their knowledge, they could collect information on a variety of subjects which would occasionally prove of very great use. The writer hopes the Inspector-General of Police will adopt his suggestion and issue orders to thanadars accordingly.

ANIS-I-HIND.
18th November 1895.

18. The *Anis-i-Hind* (Meerut), of the 13th November, referring to the orders of the Government of India directing Jail Superintendents to arrange for Musalmán prisoners saying their prayers at their stated times in the jail, expresses a hope that the kind Government may also be persuaded to afford prisoners of other denominations similar facilities to attend to their respective religious prayers. It may also be noted here that the Sikhs are not to wear caps according to their religion, but in spite of representations made before, they continue to be compelled to wear caps in the jail. Government may kindly give its consideration to this matter also.

HAMDARD.
15th November 1895.

19. The *Hamdard* (Meerut), of the 15th November, while thanking the Government of India for the concession it has made to the Musalmán prisoners in permitting them to say their prayers in the jail, says that it would be very kind of the Government if it also allowed Musalmán employes in Government offices an hour's leave on Fridays to attend to their religious worship. The writer also requests that Sikh prisoners be allowed to tie *safa* or cloth round their heads instead of being obliged to wear the jail cap.

RIAZ-UL-AKBAR.
16th November 1895.

20. Muhammad Saïd, Departmental Sub-Registrar, Bansaon, district Gorakhpur, writing to the *Riáz-ul-Akhabár* (Gorakhpur), of the 16th November, suggests certain reforms in the appointment, emoluments, promotion, &c., of Departmental Sub-Registrars in the North-Western Provinces. The appointment of Departmental Sub-Registrars

Suggestion for certain reforms in the appointment, emoluments and promotion of Departmental Sub-Registrars in the North-Western Provinces.

in such districts as Allahabad, Banda, Fatehpur, Hamirpur, &c., where the number of documents registered is very small, not even one document being registered a day on the average, was a wrong measure, and the registration work might well have been left in the hands of Tahsildárs. The system of giving a salary of Rs. 15 a month and allowing 15 per cent of the registration fees realized is not a satisfactory arrangement. The allowance from the registration fee had better be discontinued and Sub-Registrars be graded and classed somewhat on these lines: Two of 1st grade on Rs. 300, two of 2nd grade on Rs. 200, seven of 3rd grade on Rs. 100, fifteen of 4th grade on Rs. 75 and the rest on Rs. 50 a month, Joint Sub-Registrars on Rs. 30 or 40 being appointed where the work is heavy. The writer has taken into consideration the establishment expenditure of the present system, and he finds the scheme he has presented will not entail any extra burden on the provincial revenues, while it will open an avenue of promotion to Sub-Registrars which does not exist at present. To give greater encouragement to the Departmental Sub-Registrars a further provision should be made empowering the Inspector-General of Registration to nominate two of these officers annually for Tahsildárships. Furthermore, half the appointments to ábkári superintendships should be made from among the Naib Tahsildárs and half from among the Sub-Registrars. Sub-Registrars might also be required to attend to the work of ábkári superintendents in all those places where the posts of the latter have been abolished owing to small income from ábkári or for some other reason.

21. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 16th November, states that the men who have completed their education at the Allahabad Police Training School are at once appointed head constables and required to work independently. This is rather an objectionable

Police officials trained at the Allahabad Police Training School.

ROHILKHAND
GAZETTE.
16th November 1895.

practice. On leaving the school the men should be required to work under the supervision of experienced police officials for some time, otherwise they might commit serious blunders through inexperience and ruin all their prospects. They should, of course, receive their full pay from the date of leaving the school.

22. The *Cawnpore Gazette*, of the 15th November, on the authority of its correspondent at Biswan in the Sitapur district, complains that the municipal board has increased its revenues by extending its jurisdiction over the Jhajar and Amarnagar villages, distraining the immoveable

Municipal Board, Sitapur.

CAWNPORE GAZETTE.
15th November 1895.

property of the poorer classes of residents, reducing hundreds of men to starvation by the levy of fines, fining men on the charge of taking municipal earth, and thereby ruining the people.

23. The *Anjuman-i-Hind* (Lucknow), of the 16th November, highly praises the Government of India for providing severe punishments for the evil practices of emasculating men, abducting girls for immoral purposes, and carrying on slave-trade; but complains that it allows prostitution

Increase of prostitution.

ANJUMAN-I-HIND.
16th November 1895.

to be practised without let or hindrance. Prostitutes are responsible for the ruin of many a young and respectable man and a source of annoyance to their neighbours. It would appear that in some towns in the Panjáb all prostitutes have been turned out of their residences in the streets and lanes and allotted a fixed place of abode, which no visitor is allowed to enter without the permission of an official who records his name, father's name and place of residence. The system had better be extended to all parts of the country, as it is calculated to check prostitution to a large extent.

24. The *Riáz-ul-Akhbár* (Gorakhpur), of the 16th November, noticing that large bodies of Musalmáns assembled in meetings at Delhi, Calcutta, &c., have sent telegrams to Rai Jai Prakash Lal, Bahadur, C. I. E., congratulating him on the title of the *Mohsin-ul-Mulk* (the benefactor of the country) which the Musalmáns (of Behar) gave him for his public services, says that he very well deserves the

RIÁZ-UL-AKHBÁR.
16th November 1895.

Suggestion for Government to recognize the title of the *Mohsin-ul-Mulk* bestowed on Rai Jai Prakash Lal, Bahadur, C. I. E., by the Musalmán community.

title, and that Government would do well to recognize the honor so fittingly bestowed on him by the Musalmán community.

ALMORA AKHBÁR.
16th November 1895.

25. The *Almora Akhbár*, of the 16th November, in a communicated article, in commenting upon the Naini Tal affairs during the late hill season, states that the Assistant Commissioner was very punctual in his attendance and kept abreast of his work. But the Deputy Commissioner usually attended his court at 4 or 5 P.M., and the litigants of the Tarai subdivision had to experience much inconvenience owing to the delay in the disposal of their cases. It would be well if the judicial and executive functions were separated, or at least if the officers fixed separate times for the performance of their two kinds of work. The writer complains that the condition of the agricultural classes in the Bhábar and Tarai is getting more unsatisfactory for several reasons. The forest rules press hardly on the people. In some cases applications made in March for timber for building purposes were not sanctioned till October! A small portion of the forest, which might suffice for the wants of the cultivators, should be placed in charge of the pargana officer. The people are much harassed by the irrigation officials and the police. Both these classes of officials should be placed under the direct control of the district officer as before. When peasants have to be pressed into service to do any Government work care should be taken that their crops do not suffer during their absence. Sufficient pasture should be provided for agricultural cattle, the cultivators being charged moderate grazing fees. Steps should be taken to check gambling in the Bhábar.

TOHFA-I-HIND.
13th November 1895.

26. The *Tohfa-i-Hind* (Bijnor), of the 13th November, in a communicated article, in answer to the protest of the *Mehr-i-Nimroz* against the application of Rai Dal Chand for the release of his Sáhanpur estate from the management of the Court of Wards (see the Selections from the Vernacular Newspapers, No. 45 of 1895, page 566, paragraph 35,) observes that the editor of the *Mehr-i-Nimroz* has been actuated by selfish motives in his protest. The Court of Wards gets all its printing work done at his press. Among the sons of the Rai, Kunwar Partab Singh and Kunwar Harbans Singh have received a sound education in vernacular and are clever young men. The latter has even passed the English Middle examination. The former has been managing the Muhi-ud-dinpur estate in Meerut, which he has inherited from his father-in-law, in a very satisfactory manner. The writer hopes Government will see its way to granting the request of Rai Dal Chand.

III.—LEGISLATION.

OUDDH AKHBÁR.
20th November 1895.

27. The *Ouddh Akhbár* (Lucknow), of the 20th November, publishes a communication from one Saiyad Amjad Ali at Phaphund in the Etáwah district in condemnation of the Pilgrim Ships Act. The communication is prefaced by a poem in which the writer refers to the power of the Almighty and ascribes the rise and fall of Hinduism, Buddhism, Muhammadanism and other religions and the present ascendancy of Christianity to the divine will, to which all must quietly submit. The Musalmáns are dissatisfied with certain provisions of the Act which has been passed regarding the Mecca pilgrims. Jealousy, discord, ignorance and poverty, which are rampant among the Musalmáns, have made them quite incapable of protecting their interests. Had Sadiq Hasan Khan (of Bhopal) been alive, he might have exerted his influence with the Government of India in their favour. The present Indian Musalmán Chiefs take no interest in such matters. There are six lakhs (*sic*) of Musalmáns in this country, and it is no wise policy on the part of the authorities to create discontent among them and kindle a fire which might lead to heavy destruction of life.

The writer then proceeds to observe that when the Government of India introduced the passport system for the Mecca pilgrims fifteen or sixteen years ago, his suspicions were at once aroused and he thought the measure was due to some deep laid policy. The quarantine arrangements which followed the passport system showed that the British Consul (at Jeddah) and the British Ambassador at Constantinople had some hand in the matter. Some Indian pilgrims published very graphic accounts of the hardships to which the pilgrims were exposed at the quarantine station. Among others the pamphlet

published by Maulvi Dilawar Ali, a vakil of the Hyderabad High Court, on the subject, deserves attention at the hands of the Turkish and British Governments. A Doctor (Dr. Ernest Hart) made speeches at Hyderabad, Delhi and other places in which he attributed the outbreak of cholera among the Mecca pilgrims to the immense gathering of pilgrims and the use of the water of the Zamzam well, to ascertain the sentiments and feelings of the Indian Musalmans; and the subject was hotly discussed by the Press. Under these circumstances the Government of India was induced to introduce a Bill regarding the Mecca pilgrims. The public were not given sufficient time to discuss the measure, and the protests made by the Muhammadan community could not prevent the passing of the Bill. Considering that from three lakhs to ten lakhs of religious Musalmans assemble every year at Mecca, that there is rivalry between the Cross and the Crescent, and that the Musalmán and Christian kingdoms situated side by side in Europe and Asia are animated by mutual jealousy, the British Government considered it very necessary to pass a law like the one above referred to. The Government of India readily seized the present occasion when it expected no opposition to the measure from Turkey, Persia, Egypt, Kabul and India. Some Muhammadan newspapers and associations are of opinion that a representation should be made to the Secretary of State to veto the Act; but the writer expects no success, the measure having been prompted by strong political considerations. Looking at the fanaticism of the Turks, Arabs, Afghans and the African Musalmans, the numerical strength of the Muhammadan community, which amounts to 300 millions, the history of the Crusades, in which four million Christians were killed and the heroism displayed by Musalmans in other wars, no sane man would like to stir up the fanaticism of the Muhammadan world, which might bring about a general conflagration in all parts of the earth. Dreadful wars have often arisen from trifling causes, the Franco-German, the Russo-Turkish and the late China-Japan wars being good instances in point. The Indian Mutiny of 1857 broke out owing to the spread of a misapprehension; and the Afghans rose upon the British soldiers at Kabul in 1839 as a rumour got currency that the latter outraged Afghan women. The Government of India has passed the Pilgrim Ships Act, but the Government cannot be too careful and cautious in working it. The Government is sure to enforce it with leniency for some time, and in the meantime it will be seen what the Musalmans can do and whether they are able to comply with the provisions of the law. Some Musalmans complain that England is at present inclined to harass the Musalmans everywhere, and refer to the discourteous and impertinent terms in which Mr. Gladstone has spoken of the Sultán and to the cartoons in the English illustrated journals calculated to bring Turkey into contempt. It is but natural that a powerful nation should look down upon others which are inferior in strength and civilization. The Musalmans themselves were no exception to the rule in their palmy days. In his reply to the insolent letter of the Greek Emperor Nicephorus, the great Caliph Harun-ul Rashid called the Emperor a "dog" and "an unbeliever's son" and said "Thou shalt see, not hear, my reply." The reply was written in blood on the battlefield of Phrygia. Once the Commander of the Faithful was able to address an emperor in such language, and to-day an old ex-minister of England has the audacity to apply discourteous terms to the Sultan of Turkey. The Musalmans cannot but quietly pocket the insult, but the time may again come when the Commander of the Faithful may be able to give tit for tat. It is gratifying that Lord Salisbury has made an attempt at reconciliation by condemning Mr. Gladstone's ill-advised utterances. Under the Pilgrim Ships Act the Government of India has the power to prevent any Musalmán, who has not sufficient funds to meet the full expenses of his pilgrimage, from departing from any Indian port for Mecca. The Government has probably made the provision, which is supported by the Muhammadan law, in consultation with some leading Musalmans desirous to please the authorities. The Government of India has taken advantage of the provisions of the Muhammadan law to check the gathering of poverty-stricken and fanatical Musalmans at one place. The restriction above referred to may not be resented by the Indian Musalmans, who are not bigoted and fanatic like the Afghans and Turks. But the Act is applicable to all pilgrims, and sometimes a small mistake on the part of the authorities may lead to a serious outbreak. The hardships which the pilgrims have to endure at the quarantine station and in their journey in Arabia are a matter of notoriety, but it would seem that Maulvi Rafi-ud-din, who was lately deputed by the Sultan to enquire

and report on the subject, has denied the existence of any kind of hardships and sufferings! If the Porte receives and accepts such false reports, the British Government will be perfectly justified in interfering and taking steps for the protection of the lives of the Indian pilgrims.

RAHBAR.
16th November 1895.

Suggested amendments in certain sections of the N.-W. P. Rent Act of 1881.

28. The *Rahbar* (Moradabad), in its issues of 8th and 16th November, received on the 19th idem, stating that Lala Nihal Chand, Rai Bahadur, of Muzaffarnagar, has sent to the North-Western Provinces Legislative Council a memorandum, suggesting certain amendments in sections 36--42 of the North-Western Provinces Rent Act, No. XII of 1881, says that cases arising under these sections cost as much as suits cases, and are calculated to give rise to bitter feelings between the landlord and his tenants. The law is properly intended to facilitate the ejectment of tenants, the recovery of possession of land and realisation of rent by landlord without causing any unnecessary friction between the parties concerned. Lala Nihal Chand has certainly drawn the attention of the Local Legislative Council to an extremely important subject, India being mainly an agricultural country and the majority of the people deeply interested in the smooth working of the law regulating the relations between the landlord and the tenant. If the sections mentioned above were judiciously amended, the work of the revenue officers would be reduced to a considerable extent, and the objection to the separation of the judicial and the executive functions, on the score of the revenue work being much heavier, would disappear. The writer, however, does not completely agree with the Lala in the amendments the latter has proposed in his memorandum. It would not, for instance, be safe, as the Lala proposes, to leave it optional with the zamindár whether he will or will not cause a notice of ejectment to be served on a tenant on the expiry of the term of his tenancy, excepting in the case of such tenancies as are held by written and registered leases. But in the latter case, too, when a landlord seeks assistance in the ejectment of a tenant on the alleged termination of his tenancy, provision should certainly be made to allow the tenant to contest his liability to ejectment, otherwise he will be given no opportunity to submit his objection as to his acquired right of occupancy, &c. The Lala proposes the process-fee to be reduced from 12 annas to 8 annas, with the proviso that in case a landlord applies for a number of notices of ejectment which are to be served on various tenants of one and the same village, to be issued on one and the same date, a single process-fee should be charged for all the notices. The writer does not think the proviso workable, and suggests that the process-fee had better be still more reduced to annas 6 a notice. If the Government undertakes to legislate on the lines suggested by the Lala, the writer will have ample opportunity to give his opinions at greater length on the subject in future.

IV.—EDUCATION.

KARNÁMAH.
17th November 1895.

A display of ill-feeling between Hindu and Musalmán students in the Canning College, Lucknow.

29. The *Kárnámah* (Lucknow), of the 17th November, notices, with regret, that the Hindu and the Musalmán students in the Canning College, Lucknow, should have been allowed to carry their religious differences to the length of presenting *separate* addresses to Mr. Young, a departing professor of their College. Within the College walls at least there should be cultivated perfect unity and good will among the students of all denominations, and Mr. Young ought not to have countenanced a split among the students by accepting the separate addresses. Mr. White, the Principal, has however returned from leave, and it is to be hoped that he will see the ill-feeling between the Hindu and Musalmán students removed.

V.—RAILWAY.

HINDUSTÁNI.
13th November 1895.

Alleged misbehaviour of the railway police towards the railway employés.

30. The *Hindustáni* (Lucknow), of the 13th November, observing that ever since the Government police have been appointed to do duty at the railway stations, they have proved a source of much trouble and harassment to the railway employés, cites at great length a specific example in which the police brought a false criminal charge against Mr. Kallian Ramaiya, a Madrasi goods clerk at the railway-station, Lucknow, and the latter was able to

secure his acquittal after much worry and expense. The City Magistrate would implicitly believe the low class witnesses called by the prosecuting police but not the respectable witnesses, such as the station master, &c., of the accused, and the latter felt obliged to apply for the transfer of his case to another court and his request was granted by the Additional Judicial Commissioner, Oudh. The result was that the Cantonment Magistrate, to whose court the case was transferred, dismissed it. But have the police been punished in any way for the worry and large expenditure of money they caused to the goods clerk by the false charge they had brought against him? All the policemen concerned are still in their places, and have evidently not suffered in the least for their misbehaviour. The railway authorities ought certainly to protect their employés from mischievous and high-handed practices of the police, and a representation should be made to the Inspector-General of Police on the subject.

31. "An intermediate class passenger," writing to the *Nasim-i-Agra*, of the 15th November, says that on the East Indian Railway there is no other difference between the *third* and the *intermediate* class carriages than that the latter are cushioned. Again, there is no separate waiting-room

NASIM-I-AGRA.
15th November 1895.

Complaint regarding the unsuitability of the intermediate class carriages on the East Indian Railway.

for the intermediate class passengers at the stations, so that these passengers have to wait in the third-class passengers' sheds and endure all its well-known discomforts. The intermediate class carriages are also not provided with privies. A fast chord line train runs on this line, stopping only 5 or 6 minutes at a station. No third class carriages are attached to this train, and respectable native gentlemen and ladies who generally travel by this train do it in the intermediate class carriages. Now there being no privies in these carriages, a passenger is much inconvenienced if he feels the necessity of attending to the call of nature, it being impossible to get down and do it within the few minutes the train stops at a station. Government ought to see that the above inconveniences of the intermediate class passengers are removed.

32. A correspondent of the *Faryād-i-Hind* (Allahabad), of the 15th November, who lately had occasion to travel by rail from Allahabad to Muttra, complains that the orders issued by the Government of India regarding the redress of the grievances of third class passengers do not appear

FARYAD I-HIND.
15th November 1895.

Grievances of third class railway passengers.

to be obeyed by the railway officials. According to rule not more than ten men are to be seated in a compartment, but the writer saw as many as 12 and even 14 passengers forcibly huddled together into compartments as if they were sheep or goats. The passengers could not get water. It would appear that at Shikohabad and other stations the water-bearers have also to assist in removing goods from the brake, and that they are unable to supply water to passengers in consequence. Again, the ticket collectors are in the habit of abusing passengers.

VI.—LOCAL AND MISCELLANEOUS.

33. The *Hamdard* (Meerut), of the 17th November, on the authority of a communication, published in the *Akmal-ul-Akhabâr* of Dehli, states that at the entrance of a narrow lane on the left side of the road leading to *Barion ka katra* at Dehli, in which there is a brothel, a signboard,

HAMDARD.
17th November 1895

Alleged desecration of a mosque at Dehli by prostitutes and British soldiers.

with the deceitful inscription of "Imperial Turkish Bath," is put up. A mosque exists side by side with the brothel. The prostitutes residing in this house of ill-fame freely spit in the mosque, and British soldiers who visit them walk up and down the sacred building with their dogs and scatter about their partially smoked cigars. All this is very annoying to the Musalmâns. The Dehli Municipal Board and the Deputy Commissioner ought to take steps to prevent the desecration of the mosque, lest the Musalmâns, getting excited under their religious zeal, should be led to commit some mischief.

34. The *Akhabâr-i-Islâm* (Agra), of the 15th November, referring to the practice of Europeans being generally allowed to enter royal mosques in India with their boots on, observes that it does not behove Government to continue to permit this kind of sacrilege of the sacred places of Muhammadans and thereby give them a cause for

AKHBAR-I-ISLAM.
15th November 1895

A suggestion to introduce in all the royal mosques in India the practice of supplying European visitors with galoshes before they are allowed to enter them.

constant irritation. At the Muhammadan shrine at Ajmere the editor has seen that European visitors are supplied by the attendants there with thick cloth galoshes to wear over their leathern boots before they are allowed to enter the building. If this practice were adopted and enforced in all the royal mosques, there would no more be heard a complaint of the sacrilege of a mosque by European visitors.

ANIS-I-HIND.
13th November 1895.

35. The *Anis-i-Hind* (Meerut), of the 13th November, continuing to publish the account of its editor's travels in the United Provinces, says that the *Dharmśāla* pond, which lies in the heart of the town of Jhānsi, is extremely dirty and requires clearing. There is no arrangement for lighting the streets at all. Some pleaders at Agra are reported to be great rogues. They not only realise their own legal fees from ignorant village litigants, but also take other expenses attendant on law suits, and ask them to go home, undertaking to do themselves everything in connection with the suit, while they quietly misappropriate the whole money and do nothing of the sort. A dakaiti was committed in the village of Alampur, and the nose of a baniya was cut off in Muhammadabad (*sic*). There is a municipal school at Firozābād, which, instead of being closed during the summer, was given vacation during the rains. At the Tundla station ignorant passengers often find difficulty in making out which way leads to which platform or which platform is used for which train. The exercise of a little civility on the part of the railway employés can easily remove this grievance.

Complaint regarding dirtiness of a pond and absence of street lighting at Jhānsi; some pleaders at Agra, &c.

Sajjan Vinod.
30th November 1895.

36. The *Sajjan Vinod* (Agra), of the 20th November, complains that fresh hides of animals killed at the Agra Cantonment slaughter-house are taken in carts through the Rawatpara, Pipal-mandi and Kachahri-ghāt streets, the bad smell emanating from them causing great inconvenience to the public. The carts should be forbidden to go through the streets.

Complaint against the carriage of hides of animals through the streets of Agra.

ANIS-I-HIND.
13th November 1895.

37. The *Anis-i-Hind* (Meerut), of the 13th November, states on the authority of a correspondent, that although this is cold season reports of fires in the villages in Shahabad, district Hardoi, are frequently received. Even at Shahabad itself two or three houses were lately reduced to ashes in the *Katra* quarter. The houses of low classes of men are generally found to be burnt down. These fires are accounted for in this way. Whenever a low class person meets with a bad omen, he goes to some interpreter of signs, who generally advises him to set fire to some one's house or do similar other wicked deed to counteract the evil effect of the omen. Alas! the Indians should be so credulous and superstitious that they would do anything in utter disregard of the life and property of their fellow-men.

Occurrence of fires in Shahabad, district Hardoi, and its alleged cause.

ANJUMAN-I-HIND.
16th November 1895

38. The *Anjuman-i-Hind* (Lucknow), of the 16th November, in its local news column, complains that some parts of the Lucknow city, such as Wazirbagh, Dargah, Muftiganj and Nawazganj have lately been frequented by wolves which have succeeded in carrying off goats, and asks the authorities to take steps to kill them.

Wolves in Lucknow.

ALLAHABAD :
The 23rd Nov. 1895. } PRIYA DAS, M.A.,
Govt. Reporter on the Ver. Press for the N.-W. P. and Oudh